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A C C O U N T

OF THE PEOPLE CALLED

Q U A K E R S;

Their Rise, Religious Principles and Settlement in *AMERICA*,

Mostly collected from different Authors, for the Information of all serious Inquirers, particularly Foreigners.

THE SECOND EDITION.

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*A Short ACCOUNT of the People called
QUAKERS, their Rise, Religious Principle
and Settlement in AMERICA, mostly collected
from divers Authors, for the Information of
all serious Inquirers, particularly Foreigners.*

THESE People were first distinguished by the Name of Quakers in England, about the middle of the last century. George Fox was the principal Instrument of gathering them into a religious society. His outward employment while young, was chiefly in the care of sheep, and from his infancy being of a grave, solid, observing turn of mind, was early restrained from the follies incident to youth; solicitous, above all things, to obtain the favour of God, and to avoid every thing which either the Scriptures or the inward principle of Divine Grace taught him to believe was offensive to him; though in so doing many corrupt practices, which custom had familiarized to the Professors of Christianity, presented themselves as obstacles in his way, which for a time occasioned him much anxiety, lest his own particular prospect should mislead him; but as he retained an inflexible integrity, he gained experience by the things that he suffered, and as his understanding was

was gradually illuminated, he received satisfaction in the many doubts he had long painfully laboured under. In the Year 1647, and 23d of his age, he travelled through several counties of England, seeking out such as, in religious tenderness, were inquiring after the way of life and salvation: these he taught both by precept and example the benefit of retiring into silence, and instructed them to cease from all self-performances, to turn to the light of Christ in their own hearts, and wait to feel the instructions of his Spirit there, that their knowledge, worship and religious services, might not stand in the will of man, but in “ the power of “ an endless life.”

In this service of love he continued some years, and his labours were so blessed, that great numbers were convinced by his Ministry and that of others who were gathered into the same inward divine Principle, who at first were called *Children of the Light*. But the power and reverential awe attending them so affected their minds, and those of the piously disposed people to whom they ministered, as often to cause them to tremble before the Divine Majesty, under an abasing sense of their own unworthiness, whence they were in derision called Quakers; which name they have since been most generally known by in the world; tho' from their mutual love and patient suffering of injuries, which they held ought ever to mark the

the Followers of Christ, they stiled themselves *Friends, or the Friends of Truth*. Thus it was, that a man without any worldly advantages of station or literature, merely by a continued attention to the guidance of that Divine Light, which he bore testimony to in the energy and power of his ministry, the convincing plainness and clearness of his doctrine, and the correspondent sanctity of his life, became an instrument in the Lord's hand, to collect from all professions and most ranks, great numbers of piously disposed people, who were at length embodied into a religious society, governed by one of the best systems of Christian Discipline that history affords any account of.

These converts to the Light of Christ in the Soul of Man, were distinguishable for a grave, sedate deportment; singular uprightness in their dealings; punctuality in the performance of their promises; a sparingness in discourse; great temperance and frugality at their tables; and plainness and simplicity in their dress and behaviour. They declined servile and fantastical gestures, compliments and other customary forms of salutation, such as putting off the hat, scraping the foot, bending the knee, drinking healths, &c. esteeming them to be violations of that sincerity and seriousness which becomes Christians; yet considered it their duty to treat all men with gentleness and respect. Making use of the singular number (*Thou*)

as most proper and consistent with Scripture and the most approved ancient writers, avoiding the customary use of the plural (*You*) when speaking to a single person, with such other flattering titles of address as serve to feed the pride of the human heart, accounting them both contrary to the simplicity of the gospel, and inconsistent with truth. They refused such names of the months or days of the week as were derived from the gods of the heathen, believing that under the gospel dispensation those prophecies were to be fulfilled, by which the Lord declared, *he would so effectually take away the name of Baalim from his people, that they should no more be remembered, by their names.*

* They maintained that as the end of true religion is to redeem the minds of mankind from the spirit of the world, and bring them to an inward communion with God, that therefore the pursuit of worldly fashions, all diversions, such as gaming, dancing, stage playing and other amusements of the same baneful tendency, are to be refrained from, as evidently tending to raise the human mind, which is prone to vanity, above the preserving fear of God, and to weaken its desires after those effusions of his love and goodness, wherewith it ought to seek daily to be leavened. For according to scripture testimony and the correspondent evidences of Gospel

A 2

Light,

Light in their own hearts, they found, that while men's affections are engrossed by the pleasures and delights of this world, they are dead to a sense of the Divine Life in them; the absolute necessity of regeneration and the power by which this great work is effected, are both included in that doctrine of the apostle, *If ye live after the flesh ye shall die; but if ye thro' the Spirit do mortify the deeds of the body, ye shall live: For as many as are led by the Spirit of God they are the Sons of God.**

It was about thirty years after the first appearance of the Quakers in England, that many of them settled in America. In the Year 1681, the province of Pennsylvania being granted to William Penn, he removed thither with a considerable number of his friends, mostly of the people called Quakers. It is worthy of special notice, that most of the settlements in America were made with little regard to any prior title in the natives; but William Penn did not think his permission to colonize the tract of land granted to him by king Charles II. a sufficient title to the country; but assembled the Sachems or Princes, and obtained their consent to settle upon the extent of land that he wanted. When it became necessary to extend the settlement, new lands were purchased from the original possessors, which established so much love

* Rom. viii. 13.

love and confidence in them towards William Penn and the first settlers of Pennsylvania, that his and their names were, and still continue to be, revered amongst them.

Such a toleration and liberty of conscience was established in Pennsylvania, as promoted and maintained a true sense of religion, which penal laws have ever failed of effecting; hypocrisy and profaneness were discouraged, and those Ecclesiastical Establishments which tend to deprive men of their religious and civil rights avoided. William Penn granted a general toleration to all who professed to believe in one Supreme Almighty Being; and allowed the different sects of Christians to hold offices, and to enjoy the highest posts in the state; as by the Charter of Privileges, dated 28th October 1701, is expressly provided, *viz.* “ Because no
 “ people can be truly happy though under
 “ the greatest enjoyment of Civil Liberties,
 “ if abridged of the freedom of their Con-
 “ sciences, as to their religious profession
 “ and worship; and almighty God being the
 “ only Lord of conscience, father of lights
 “ and spirits, and the author as well as ob-
 “ ject, of all divine knowledge, faith and
 “ worship, who only doth enlighten the
 “ minds and persuade and convince the un-
 “ derstandings of people: I do hereby grant
 “ and declare that no person or persons in-
 “ habiting in this Province or Territories,
 “ who shall confess and acknowledge one
 “ almighty

“ almighty God, the creator, upholder and
 “ ruler of the world, and profess him or
 “ themselves obliged to live quietly under
 “ the civil government, shall be in any case
 “ molested or prejudiced in his or their
 “ person or estate, because of his or their
 “ conscientious persuasion or practice; nor
 “ be compelled to frequent or maintain any
 “ religious worship, place or ministry con-
 “ trary to his or their mind; or to do, or
 “ suffer any other act or thing contrary to
 “ their religious persuasion. And that all
 “ persons who also profess to believe in Jesus
 “ Christ, the Saviour of the world, shall be
 “ capable (notwithstanding their other per-
 “ suasions and practices in point of con-
 “ science and religion) to serve this govern-
 “ ment in any capacity, both legislatively
 “ and executively.”

And in order to guard, as much as was in
 his power against the instability of future
 human councils, William Penn provided, in
 the most solemn manner, in the last para-
 graph of his charter, that this most essential
 Liberty and Privilege should be preserved
 inviolate, in the following memorable con-
 clusion of it, *viz.* “ But because the happi-
 “ ness of mankind depends so much upon
 “ the enjoying of liberty of their consciences
 “ as aforesaid, I do hereby solemnly de-
 “ clare, promise and grant for me, my heirs
 “ and assigns, that the first article of this
 “ charter, relating to Liberty of Conscience,

“ and

“ and every part and clause therein, accord-
 “ ing to the true intent and meaning there-
 “ of, shall be kept and remain, without any
 “ alteration, inviolably for ever. And last-
 “ ly I the said William Penn, proprietary
 “ and governor of the province of Pennsylv-
 “ vania and Territories thereunto belong-
 “ ing, for myself, my heirs and assigns have
 “ solemnly declared, granted and confirm-
 “ ed, and do hereby solemnly declare,
 “ grant and confirm, that neither I, my
 “ heirs or assigns, shall procure or do, any
 “ thing or things, whereby the liberties in
 “ this charter contained, and expressed, nor
 “ any part thereof, shall be infringed or
 “ broken; and if any thing shall be pro-
 “ cured or done by any person or persons
 “ contrary to these presents, it shall be held
 “ of no force or effect.”

This general Liberty of Conscience was
 the natural effect of the divine principle of
 light and truth professed by the Quakers,
 who hold none excluded from the favour of
 God on account of their different religious
 persuasion, provided it be founded on the
 fear of God and love to mankind. A go-
 vernment established upon so liberal and ex-
 tensive a plan, was an encouragement to
 great numbers of different persuasions to
 emigrate from various countries, where ma-
 ny had suffered for their non conformity to
 ecclesiastical requisitions, to settle under a
 constitution, the basis of which was religious
 and

and civil liberty, to which wise provision the rapid settlement and improvement of the Province has, by the blessing of Providence, been principally owing. It is a situation of society beautiful in prospect, and happy in the enjoyment, when men mutually give and receive liberty to live, with equality and affection; if not as belonging to the same visible church, yet to the same fraternity of mankind; agreeable to our blessed Saviour's doctrine, *One is your master, and all ye are brethren.* * The changes which for a number of years past, have gradually prevailed in this once peaceful land, principally owing to the great accession of people of different dispositions from the first settlers, the views of many of whom having been to amass wealth and aggrandize themselves, has very much reversed the system of happiness so long and successfully pursued: hence the friendly disposition of the Indians, conspicuous for a long course of years, in favour of the inhabitants, has been so changed, that Pennsylvania, after enjoying an uninterrupted peace of more than sixty years, has, in common with the other colonies, suffered severely from the incursions of the natives.

THEIR.

* Matt. xxiii. 8. *"The manifestation of the spirit is given to every man, to profit withal."*
1 Cor. 12. 7.

THEIR DOCTRINES.

On The Universality of the Grace, of GOD and its saving Effects.

THE Doctrine they principally hold is, that there is one God, almighty, holy, pure and eternal; who of his infinite love has offered salvation, through Jesus Christ his son, *who should taste death for every man: * Who will have all men to be saved, and to come unto the knowledge of the truth: †* That a gift of saving Light and Grace hath appeared to all men; teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world. † That this light is Christ, *the true Light which lighteth every man that cometh into the world. §*

The Divine Principle of redeeming power which under the dispensation of the law was pointed to in types and ceremonies is by the gospel revealed to be *Christ in you* (saith the apostle) *the hope of glory, ||* that is agreeable to the promise made to the fathers, *that all shall know him* (i. e. the Lord) *from the least of them to the greatest. ¶*

The

* Heb. ii. 9. † 1 Tim. ii. 4. ‡ Titus ii. 12.

§ John i. 9. || Col. i. 27.

¶ Jer. xxxi. 33. I will print my Law in their inward parts, and write it in their hearts, and will be their God and they shall be my people.

The Manifestation of the Spirit is given to every man to profit withall. 1 Cor. 12. 7.

god a promise of the Holy G. sent, to put him in the
 inward principle of life, to dwell within us as
 a Tabernacle where the Holy Spirit is pleased
 to dwell. The Quakers hold that this law of truth,
 this test of virtue and vice is not hid from
 any part of mankind; but that every man,
 born into the world, is enlightned by it:
 the serious and well disposed Heathens, in
 different ages and nations, have, under va-
 rious appellations, expressed their sensibility
 of the existence and efficacy of this Divine
 Principle, this law of God written in the
 heart, to deliver from that corruption under
 which they laboured. Socrates, Plato,
Seneca, Epietetus and several others of the
 philosophers called their disciples to an at-
 tention to its dictates. These doubtless
 were some of those virtuous Heathens com-
 mended in the scriptures, Rom. ii. 14. *Who*
tho' they had not, instrumentally, been
taught the law, yet from a conformity to
this inward principle of divine intelligence,
do by nature the things contained in the law,
were a law unto themselves, which (says the
 apostle) *shew the work of the law written in*
their hearts, this they maintain to be a*
light of God's own nature; the Life of him
being the Light of men.† And therefore
 superior to and distinct from the mere light
 of our natural faculties, because it doth not
 properly appertain to men, as fallen crea-
 tures; but is the gift of God, superadded
 to them, thro' Jesus Christ, for their in-
 formation and assistance, in pursuing after
 those

* Rom. ii. 14, 15. † John i. 4.

* How adding a note the following is that from which
 further, what sort of life he might lead, who by
 his rule and extraordinary (see margin 17)

Quakers from the Holy Spirit made over to him, over and above the power of the
 nature hath for his own use. Every one who is a member of Christ, he from
 God & from the Holy Spirit, not only to stand by his support, but to be
 that have many in the most perfect sense, belong to him.

Church of Christ in America - 17th January - The same excellent teaching of the Holy Spirit

...ing on the work of his calling. May more, our law
 ... and ... for his ...
 ... 1 Cor. 3. 16. Truly, my brethren, if ye judge

those things which relate to the favour of
 God, and their eternal Salvation. Hence
 the Quakers hold it as a fundamental doc-
 trine, that whosoever will carefully and
 seriously turn into himself, with a sincere
 desire to know and practise his duty, will
 not fail to find there a sufficient director, a
 ray from the fountain of light, illuminating
 his understanding and assisting him to distin-
 guish good from evil. As saith the prophet,
 He hath shewed thee O man, what is good,
 and what doth the Lord require of thee; but
 to do justly, and to love mercy, and to walk
humbly with thy God. * They are persuaded
 that as many as resist not this light, in what
 ever part of the world they live, or of what
 mode of religious profession they may be,
 it produceth holiness, righteousness, purity
 and other fruits acceptable to God, agreea-
 ble to the declaration made by the apostle
 Peter, after he had been at the house of
 Cornelius, " of a truth I perceive that God
 " is no respecter of persons; but in every
 " nation, he that feareth him, and worketh
righteousness, is accepted with him. †

They

B

* Mich. vi. 8. ...
 † Acts x. 34, 35. Yet shall not thy teachers be re-
 moved into a corner any more, but thine eyes shall
 see thy teachers; and thine ears shall hear a word be-
 hind thee saying, This is the way, walk ye in it,
 when ye turn to the right hand, and when ye turn
 to the left. Isa. xxx. 20, 21.

... sermon, vol. 4. p. 116. — "Pray ask yourselves
 ... of this high calling (the Christian Religion)."

... by the same line that he judges of any other. ...
 ... that they were ...
 ... the ...
 ... the ...

that he gave his only begotten son, that who ever believeth in him shall not perish, but have everlasting life. For God so loved the world, that he gave his only begotten son, that whosoever believeth in him shall not perish, but have everlasting life. For God so loved the world, that he gave his only begotten son, that whosoever believeth in him shall not perish, but have everlasting life.

They esteem the scriptures of the old and new testament above all other writings, believing them to be given by Divine Inspiration, as a rule of faith and practice, in subordination to the light and spirit of God, which is the primary rule—that much depends on the scriptures being judged of under the influence of the same Divine Spirit which gave them forth; that otherwise, in the hands of men actuated by their corrupt propensities, they may and have been used as a pretext for doing many things abhorrent to the nature and spirit of the gospel. Witness those terrible persecutions which a false zeal, joined to a wrong construction of the scripture, have occasioned. They decline to call them the Word of God, as being a denomination properly attributed to Christ alone; and they are the more scrupulous in this respect, because people are apt to be hereby led to think that if they have the scriptures, they have all that is necessary to salvation, and look for no further Word or Light.

ON WAR.

THE Quakers absolutely declare against being concerned in the destruction of their fellow men, who equally with themselves are the objects of saving grace; hence they can take no part in war, being persuaded that all wars stand in opposition to the

the same excellent truth also expressed in his first sermon — "God is love"

2d sermon to the same effect, the

*in him, might not perish, but have everlasting life." — 2
 his gift & readily answer, Every Child of God is without
 to tempt him as he is offered in the Gospel: The
 the intent and nature of the gospel: war
 being the sad effect of the fall of man; a
 fall from meekness, purity, and love, into
 sensuality, pride, revenge and wrath. The
 apostle James, chap. 4th, hath stated the
 question with respect to the cause of war, so
 as to preclude all difficulty and doubt about
 it: *From whence come wars and fightings
 among you, come they not hence, even of your
 lusts.* * The evident fruits of a spirit con-
 trary to the spirit of Christ, opposite both
 in its nature and effects to the pure religion
 he hath called men to the practice of;
 wherefore they are convinced that the fol-
 lowers of the meek and peaceable Jesus,
 ought to take no part in war; but rather to
 labour in the ability received from the blef-
 sed mediator, to *reconcile men unto God and
 one unto another.* Blessed, saith our merciful
 Saviour, *are the meek for they shall inherit
 the earth: Blessed are the peace makers for
 they shall be called* † *children of God, †*
*they will enjoy that power of God which pass-
 eth all understanding.* And the apostle
 speaking of the believers adds, *Tho' we
 walk in the flesh, we do not war after the
 flesh, for the weapons of our warfare are
 not carnal.* † They look upon the gospel of
 Jesus Christ to be an eminent display of
 divine benignity and love to mankind; that
 the son of God, took upon him flesh, and
 suffered,*

* Jam. iv, 1. † Matt. v, 9. † 2 Cor. x, 3, 4.

as well as to show it to men of all kinds, Nations

suffered, and died, to destroy that enmity which, thro' sin, had prevailed over the whole human race, and to restore unto fallen man the first life of purity and love; leaving us, saith the apostle, *an example that ye should follow his steps.** They believe the wars mentioned in the old Testament afford no argument for its continuance under the gospel, which is declared to be *the bringing in of a better hope, by the which we draw nigh unto God,*† a dispensation of peculiar love and mercy to mankind, which our Saviour himself distinguishes from the former dispensation, when he says: *Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but I say unto you, That ye resist not evil; again Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy: but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your father which is in heaven.*‡

Agreeable to this is the testimony of most, if not all the ancient fathers, § and faithful christians of the first three hundred years after Christ, as their writings clearly shew, wherein they declare that the prophecies

* 1 Pet. ii. 21. † Heb. vii. 19.

‡ Matt v. 38, 39, 43, 44, 45.

§ Jus. Martyr, Tertu. Ambrose, Chrys. Hieron. Athan. Cyrill. Alex. &c.

cies of Ifaiah and Micah, * relating to the establishment of the peaceable reign of the Messiah, as well as the declaration made by the Angels at the birth of Christ, of *Peace on Earth, good will towards men*, † was verified in the experience of the faithful in their days.

The inspired Apostle describes the fruits of the Holy Spirit to be *love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance*, ‡ so that these important truths experienced by holy men of early and latter ages, manifest that this doctrine and firm persuasion of the Quakers is not new; and it must be allowed, that essential service may arise from their holding up the efficacy of this divine principle, which leads to *overcome evil with good*, § to a world distracted with wrath, covetousness and pride; nor should it appear strange that the doctrine of the cross of Christ is mysterious to the carnal wisdom of man, it was to the Jews a stumbling block, and to the Greeks foolishness; but unto them which are called, saith the apostle, *it is the Power of God and the Wisdom of God.* ||

And

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* Ifai. ii. 4. Mich. iv. 3. They shall beat their swords into plow-shares and their spears into pruning-hooks: Nation shall not lift up sword against nation—neither shall they learn war any more.

† Luke ii. 14. ‡ Gal. v. 22, 23.

§ Rom. xii. 21. || 1 Cor. i. 23, 24.

And however threatening the maintenance of this peaceable testimony may appear, of bringing deep suffering upon those who are faithful therein; yet they believe that Christ, the blessed Shepherd of his flock, will ever uphold those who faithfully follow him, in the meek, forgiving, suffering spirit. They cannot consider victories obtained by the destruction of men, as occasions of rejoicing; much less as subjects of thanksgiving to a God of love, of peace and goodness, * the creator of mankind; but regard them as occasions of lamentation and mourning, and that both on account of those who, inflamed with rage, and defiled with blood, are precipitated into an awful eternity, and those who are left to share and deplore the desolations of war; also in the consideration, that the understanding of any, who bear the christian name, should be so exceedingly blind to the nature of the gospel, as to imagine its Divine Author, who declares *He came not to destroy mens lives; but to save them*, † can look, with favour on such addresses, as arise from a conduct totally repugnant to the great end of his coming.

OF

* John iv. 16. God is love; and he that dwelleth in love, dwelleth in God and God in him.

† Luke ix. 56.

OF WORSHIP.

THEY look upon Divine Worship to be the most solemn act the mind of man is capable of being engaged in, and in consideration of the high and inconceivable majesty of almighty God, think it their duty to approach him with the greatest reverence. They assert that the true worship of God is in Spirit and in Truth, not limited to any place or time, agreeable to our Lord's declaration to the woman of Samaria; * but is to be performed through the operation of the Spirit of Jesus Christ our Lord, who regards the prayer of the humble and contrite, that in sincerity seek him, and has declared, *where two or three are gathered together in my Name, there am I in the midst of them*; † to revive the spirit of the humble and to revive the heart of the contrite ones. ‡

They acknowledge no priestly office to subsist under the gospel dispensation, in any other sense than as every sincere christian may be called a priest as he offers up to God the sacrifice of praise and thanksgiving, from a pure and contrite heart, in which respect

* The hour cometh and now is, when the true worshippers shall worship the Father in Spirit and in Truth: for the Father seeketh such to worship him, John iv. 23.

† Matt. xviii. 20. ‡ Isa. lvii. 15.

respect the apostle calls all christians a royal priesthood to offer up spiritual sacrifices—an holy nation, a peculiar people. *

They apprehend it their duty to be diligent in assembling themselves together for the public worship of almighty God, when such as are duly prepared by being gathered into a composed awful frame of mind, are enabled under the influence of divine grace to worship, in solemn silence, during the whole time of the meeting, or if moved thereto, to pray or preach (i. e. prophecy) as the Spirit giveth them utterance; agreeable to the practice of the primitive church, without distinction of quality or sex; every one who is of a sober life and approved conversation, if divinely called or moved thereto, is permitted to speak in their assemblies, and as such persevere therein, to the satisfaction of the congregation, they are recommended as gospel ministers. They say, that as well at meals as on all other occasions, a sense of gratitude should be lived in for the blessing, preservation, and support we daily receive, particularly looking up to God and waiting to feel the motion of his Spirit to animate to mental prayer, without which all vocal expression is insufficient.

They think men ought to be very careful in their pretensions to the ministerial gifts, it being

being very presumptuous and dangerous in any to take upon them that high office without being divinely called thereto, and that no man has a sufficient ground to think he is called to the ministry by the Holy Ghost, without a clear putting forth of the Spirit in his heart, from a sense of duty to God, and a feeling, pressing, disinterested love to the brethren, to the satisfaction of the congregation or meeting he belongs to. This to them appears to comprehend the substance of the primitive ordination in the apostolic age. To settle salaries and pensions for the maintenance of the ordained preachers, who afterwards exact them as a debt, they look upon as a dishonour to the ministry of the gospel, degrading it to a worldly traffic: That agreeable to our Saviour's positive command, *Having freely received they ought freely to give.* * The apostle Paul declared, *That his own hands had ministered unto his necessities.* †

As the Quakers hold it a fundamental doctrine, *That it is the Spirit that giveth life,* † *That God hath made foolish the wisdom of this world,* § they cannot esteem human learning to be a necessary qualification to the ministry, the apostle declares to the believers, *That not many wise men after the flesh, not many mighty, not many noble are called,* but

* Matt. x. 8.

† Acts xx. 34.

‡ 2 Cor. iii. 6.

§ 1 Cor. i. 20.

*but God hath chosen the foolish things, and the weak things of the world to confound the things which are mighty; yea and things which are not, to bring to nought things that are, that no flesh should glory in his presence. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of spirit and power; that your faith should not stand in the wisdom of men; but in the power of God. **

For the same reason they utterly disclaim that divinity, falsely so called, taught in the schools, and those degrees conferred in Academies; the nature of which, they look upon, tends to puff up the vain mind in estimation of its own importance, to assume lordship and to seek honour one from another, in opposition to the advice of our Saviour to his disciples, *Not to be called Rabbi*; but directs to a brotherly equality among his disciples, *One is your Master, even Christ, and all ye are brethren.* † They also refuse to pay tythes or to contribute to the support of a hireling ministry, looking upon the forcible demand of the clergy of all denominations, who claim a maintenance by laws, to be an usurpation, not in the least warranted by, but contrary to scripture, under the gospel which they are in conscience obliged to withstand.

They assert that amongst the many mistaken practices which have been introduced,
and

* 1 Cor. i. 26.—ii. 4, 5. † Matt. xxiii. 8.

and correspond not with the voice of Christ the only Shepherd, of the Soul, none appear more opposed to the meek, and humble, self-denying state of the gospel, than the practice of those *Who teach for hire and divine for money*, * who are generally ready to *prepare war against those who put not into their Mouths*, † and arrogate to themselves, that they, by virtue of their several ordinations are the only guides and shepherds of all Christians, who are to receive the gospel from their lips, in contradiction to the promise made to the believers, *That all should know the Lord from the least to the greatest.* ‡

Notwithstanding the testimony of the Quakers is against those preachers, among the different denominations, that labour in their own will, who preach for hire and divine for money, yet they respect such among them who are men fearing God and hating covetousness, and have engaged in that weighty service from an apprehension of duty, nor do they deny that the Spirit of Grace sometimes condescends to co-operate with the religious labours of such: Nevertheless they cannot direct the searchers after truth to the ministry of any man, but to the immediate teaching of *the word nigh in the heart*, even the Spirit of God, which is the only infallible teacher, the primary adequate

* Micah iii. 11. † Cap. iii. 5. ‡ Heb. viii. 11.

adequate rule of faith and practice, which will lead those who attend to its dictates into the knowledge of truth and righteousness.

And as there is a general dispensation of Divine Grace, alike to male and female, who in scripture are declared to be all one in Christ, they admit that women have a like call to the ministry as the men, and are made equally partakers of the same enlargement of Spirit, peculiar to the gospel times; as was clearly prophesied by the prophet Joel and confirmed by the apostle Peter, at the time of pentecost, viz. *That God would pour out of his Spirit upon all flesh, and their sons and their daughters should prophesy—and on my servants and on my hand-maids will I pour out, in those days, of my Spirit, and they shall prophesy,** the apostle Paul, also, gives directions to both sexes, how they are to behave themselves in their publick *praying*, or *prophesying*, both which signify speaking unto men to exhortation and comfort. Whence it may be safely concluded, that the prohibition that apostle lays on a woman's speaking, of which such a handle is made to deprive the church of so great a benefit, was only intended as a check to the unwarrantable activity of some women, at that peculiar time, and by no means in contradiction to what himself had said in confirmation of the fore-mentioned prophecy.

ON

* Acts ii. 17, 18.

ON BAPTISM AND THE SUPPER.

THE Quakers being convinced that no outward practice can give a possession in the kingdom of God, but it is solely the renovation of heart called in scripture *the New Creature*, that can justly entitle us to the appellation of *children of God*, agreeable to the apostle's doctrine, * *That the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost*, they see no necessity for continuing the use of water baptism, and the outward supper in the church, esteeming these to have been used only as figures pointing to the substance, and abstractedly considered of no greater avail than *Washing the feet*, circumcision or any Jewish rite to the renovation of mind we stand in need of; yet believe there are those who use these signs in uprightness, and that the Lord, who respects the disposition of the mind more than any outward circumstance, condescends to favour such with the blessing of peace: They agree that some of the apostles used water baptism, in the infant state of the church, while the Jewish part of the believers remained under some attachment to the preceeding shadowy dispensation of the law; but we may observe that Paul the apostle of the Gentiles, who was
not

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* Rom. xiv. 17.

not under those prejudices says, *That Christ sent him not to baptize, but to preach the Gospel,* * and declares the baptizing power of the Holy Ghost to be an essential means of admission into the church of Christ, *For,* † *says he, by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.* ‡ The same apostle expressly declares, *That there is one Lord, one Faith, one Baptism.* § And the apostle Peter, *That the baptism which saveth, is not the putting away of the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ.* §

Now in this advanced age of the church when Christ is confessed, by all denominations of christians to be the great Antitype, in whom all the figures and shadows of the law are fulfilled, for any to insist on the perpetuation of these forms, and place their dependance thereon for the accomplishment of that work of salvation, which can only be wrought by his saving spirit and power, they apprehend is to derogate from his honour, and tends to stop the seeking mind in a dangerous dependance on something short of the true object. Thus the water baptism of John was carefully distinguished, by himself,

* 1 Cor. i. 17. † 1 Cor. xii. 13.

‡ Eph. iv. 5. § 1 Pet. iii. 21.

self, from that of Christ, by which the purification of the soul is effected, *I indeed*, says he, *baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost and with Fire.* * Accordingly when in obedience to Christ's directions, the disciples were assembled at Jerusalem on the day of Pentecost, and then experienced the descent of this baptizing power upon them, it opened their mouths in testimony to its quickning influence; and when afterwards, under the same divine qualification, Peter began to preach to some at the house of Cornelius, he says, *The Holy Ghost fell on them, as on us at the beginning: Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.* †

The like spiritual acceptance the Quakers give to the Lord's supper, the outward practice of which they apprehend was only to continue until he came by his spiritual appearance, who is the antitype, fulfilled the law and put an end to all the Jewish rites; and that they who experience his coming a second time, without sin unto salvation, feel the force and propriety of the apostle's rebuke, and dare not return to the
beggarly

* Matt. iii. 11.

† Acts xi. 15, 16.

*beggarly elements, * but desire to feed by faith on him who testified thus of himself, Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day; for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me and I in him, †* which declaration clearly points to the communication of his divine nature, alluded to where he is described as standing at a door, waiting for an entrance to bless the hungry soul with the enjoyment of it; *Behold, I stand at the door and knock, if any man hear my voice and open the door, I will come in to him and will sup with him, and he with me. ‡* This is the holy supper and blessed communion of saints, which the living members of the church experience and is still continued to the followers of Christ: So that though they reject the use of those outward ceremonies, yet they are advocates for the true spiritual baptism and the Lord's supper, which are those inward and spiritual graces to which the figures point.

ON

* Gal. iv. 8, 9. When you knew not God ye did service unto them, which by nature are no Gods; but now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage.

† John vi. 54, 55, 56.

‡ Rev. iii. 20.

ON SWEARING.

THEY teach a strict regard to Truth without swearing, according to the injunction of our blessed Saviour, *Swear not at all; but let your communication be Yea, Yea; Nay, Nay—for whatsoever is more than these cometh of evil,* * and the exhortation of the apostle James, *But above all things my brethren swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea, be yea, and your nay, nay; lest ye fall into condemnation,* † apprehending that where the mind is under the tye and bond of truth, there can be no necessity for oaths and asseverations, which are evidently the least regarded by those who make the freest use of them: Yet willing to submit to any punishment for false affirming, which others are liable to for perjury. And in this there is reason to believe they follow the example of the fathers of the five first centuries, who according to Dr. Whitby (in his dissert. de script. interp. p. 154,) and other authors agree, that oaths of all kinds were unlawful to christians in the first centuries of the church.

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ON

* Matt. v. 34, 37.

† James v. 12.

ON SLAVERY.

THE Slavery, which during a long course of years has subsisted in America, promoted by a cruel and criminal trade, carried on both from Europe and America, for the fixed purpose of purchasing the African Negroes, in order to subject them to a state of bondage, being one of the great evils now prevailing amongst the professors of christianity, when considered in its nature and effects, as well to the Negroes, as to their lordly oppressors and their unhappy offspring, hath particularly engaged the attention of this religious society, who have required all their members to avoid being, in any respect, concerned in the support of this infamous traffick; and have also enjoined all their members who have any of these oppressed people in possession, that they should, without delay, set them at liberty; and directed that such who refused to comply with this injunction, shall be considered as no longer in fellowship with them, and to have renounced their right of membership. And having also observed the many disadvantages these afflicted people labour under in point of education and otherwise, a tender care has taken place to promote their instruction in school learning, and also their religious and temporal welfare, in order to qualify them for becoming reputable members of society.

* *make here introduce English letters which from the Their*
on the slavery and commerce of the African Society a trade taken from a Latin
Education, which was honoured with the first Prize in the American
the year 1785. from the society in the year 1785.

Their DISCIPLINE and OECONOMY.

Religious Society, in its simplest form, being an agreement of its members to watch over each other for good, as in this lapsed state of existence, we are subject to many weaknesses and stand in need of the care and counsel one of another; hence discipline, for the well government of such a society becomes necessary. Thus where a number of this people are settled in a neighbourhood, and belong to one established meeting for worship, if any individual falls into indigent circumstances, when such case becomes known, relief is administered; or if any member walk disorderly, or a report is spread to his disadvantage, that person of the society who first observes or hears thereof, is enjoined privately to admonish him, carefully avoiding a disclosure of the matter to a third person, until repeated trials to reclaim him prove ineffectual. He is then to take a judicious person with him, and if their united endeavours prove also fruitless, his case is made known to the overseers, of which there are generally one or more in each particular meeting; whose business it is to see that the order and rules of the society are observed, and who after visiting the offender, and finding him irreclaimable, first apprise him of their intention, and then lay his

no other much of this I have to the subject. and from these I have made up the 17th page
 and it is to be noted in the 17th page.

his case before the elders, overseers and other members of the meeting he belongs to, where if none are inclined to visit him again, it is carried forward to the monthly meeting, which is a meeting generally made up of the members of several such particular meetings as lie contiguous to it; here a committee is commonly deputed to use further endeavours to convince and regain the offender; but if after repeatedly visiting and waiting upon him a proper time, no sign of amendment is reported, that meeting proceeds to testify its disapprobation of his conduct, and that he has thereby excluded himself from a right of membership in the society. This testification it is usual to deliver him a copy of, and inform him of his right of appeal from their judgment, to the quarterly meeting, which consists of the members who constitute the monthly meetings within each county; and from the quarterly meeting appeals also lie to the yearly meeting, which is a collection of all the quarterly meetings; here appeals are finally determined, rules for the government of the society are agreed on; with such advices as from time to time appear necessary.

refusal of the

The Quakers ~~refusal~~ to unite in any thing of a warlike nature, which proceeds from a conviction that every measure which tends to the destruction of mankind is inconsistent with

with the nature of the Gospel; their refusing to join in publick rejoicing for successes obtained in war; their denying to swear in any case; to pay tythes, or to contribute to the support of the national ministry; as well as their nonconformity to the common modes of address, &c. have subjected them to much obloquy and many grievous sufferings, which nevertheless have been much mitigated by the indulgence different governments have extended to them, convinced by their patient sufferings, that their profession of conscientious scruples were sincere, and that nothing dangerous to civil society could be apprehended from a people who utterly disclaimed the use of arms, or of being in any wise concerned in fomenting divisions or civil commotions, and who think it their duty to contribute their endeavours for the peace and welfare of every country where their lots are cast, and are willing chearfully to comply with every just requisition, for the support of the civil order of government, not inconsistent with what they apprehend is their duty to God. They are careful to minister to the necessities of those among them whose circumstances call for relief, nor suffering any of their members to become a publick charge. They moreover chearfully pay their equal assessment with others, for the support of the general poor. / Nor have any other people manifested a greater desire and willingness to

to promote the welfare of civil society, by their liberality in contributing to the relief of the poor, and in attention to the care of them; and in the management of those institutions which have been established for the benefit of the community at large: For a considerable number of years many of them were concerned with others in the legislative and executive part of civil government, wherein they manifested a firm attachment to the constitutional rights of the people; but as acting in these stations was attended with snares and temptations, it was the concern of their yearly-meeting to excite such to a watchful care against deviating from their christian, peaceable principles; and at length as the inhabitants became numerous, by emigrations from Europe and otherwise, and the holding public offices was attended with greater difficulty, services being required which interfered more immediately with their religious principles, the yearly meeting advised their members to withdraw therefrom, perceiving that the seeking or accepting of offices in legislation or magistracy was dangerous, and frequently injurious to the individuals in a religious sense; more especially when sought for and accepted for the sake of the profits, emoluments and worldly honours annexed to them, tending to debase the mind to the odious bondage of ambition and avarice.

If upon observing the conduct of many who profess themselves members of this religious society, any should be offended at the great deviation, which appears in the practice of such from their principles as set forth in the foregoing account, they are desired to consider the frailty and corruption of the human heart in its fallen-state; its natural bias and attachment to the world, to its delights, its friendship and honours, and remember how repugnant these propensities are to the precepts and self-denying example left us by our Lord; that the necessary change of heart which the gospel proposes, is not gained by birth, but must be purchased by submission to, and an humble abiding under the cross of Christ. * When this is duly weighed, it will not appear strange if the instances of defection are many; it was early the case amongst the believers in the primitive ages of christianity, when they grew numerous, and hath been the case in all religious-societies since that time. Nevertheless it is great cause of encouragement to the upright enquirer, that a large number of those people are mercifully preserved, in an eminent degree faithful to their first principles and doctrine, and upright in their life and conversation, who are living

* Matt. xvi. 24. Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me.

living monuments of the efficacy and allsufficient grace of God, as witnesses for him and for his truth and righteousness on earth.

They who are desirous of more full information respecting the doctrine and principles of this people, are referred to the writings of Robert Barclay, William Penn, George Whitehead, and others, by whom they are fully set forth, as also of late times by Joseph Phipps.

T H E E N D .

Notes on the Slave Trade, &c.

IT may not be necessary to repeat what has been so fully declared in several modern publications, of the inconsistency of slavery with every right of mankind, with every feeling of humanity, and every precept of Christianity; nor to point out its inconsistency with the welfare, peace and prosperity of every country, in proportion as it prevails; what grievous sufferings it brings on the poor Negroes; but more especially what a train of fatal vices it produces in their lordly oppressors and their unhappy offspring. Nevertheless for the sake of some who have not met with, or fully considered those former publications, and in hopes that some who are still active in support of slavery, may be induced to consider their ways, and become more wise, the following substance of an address or expostulation made by a sensible Author, to the several ranks of persons most immediately concerned in the trade, is now republished.

“ And, first, to the captains employed in this trade. Most of you know the country of Guinea, perhaps now by your means, part of it is become a dreary uncultivated wilderness; the inhabitants being murdered or carried away, so that there are few left to till the ground; but you know, or have heard, how populous, how fruitful, how pleasant
in

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(2000)

it was a few years ago. You know the people were not stupid, not wanting in sense, considering the few means of improvement they enjoyed. Neither did you find them savage, treacherous, or unkind to strangers. On the contrary they were in most parts a sensible and ingenious people; kind and friendly, and generally just in their dealings. Such are the men whom you hire their own countrymen, to tear away from this lovely country; part by stealth, part by force, part made captives in those wars which you raise or foment on purpose. You have seen them torn away, children from their parents, parents from their children: Husbands from their wives, wives from their beloved husbands; brethren and sisters from each other. You have dragged them who had never done you any wrong, perhaps in chains, from their native shore. You have forced them into your ships, like an herd of swine, *

them

** The following Relation is inserted at the request of the Author.*

“ That I may contribute all in my power towards
 “ the good of mankind, by inspiring any of its indi-
 “ viduals with a suitable abhorrence for that detestable
 “ practice of trading in our Fellow Creatures, and
 “ in some measure atone for my neglect of duty as a
 “ christian, in engaging in that wicked traffic, I offer
 “ to their serious consideration, some few occurrences
 “ of which I was an eye witness. That being struck
 “ with the wretched and affecting scene, they may
 “ foster that humane principle, which is the noble
 “ and distinguished characteristic of man.”

About

them who had souls immortal as your own. You have stowed them together as close as ever they could lie, without any regard either to decency or conveniency—And when many of them had been poisoned by foul air, or had sunk under various hardships, *you have seen their remains delivered to the deep, till the sea should give up his dead.* You have carried the survivors into the vilest slavery, never to end but with life: Such slavery as is not found among the Turks at Algiers, no, nor among the heathens in America.

May

About the Year 1749; I sailed from Liverpool to the coast of Guinea, sometime after our arrival, I was ordered to go up the country a considerable distance, upon having notice from one of the Negro Kings, that he had a parcel of Slaves to dispose of, I received my instructions and went, carrying with me an account of such goods we had on board, to exchange for the Slaves we intended to purchase; upon being introduced, I presented him with a small case of Spirits, a Gun, and some trifles, which having accepted, and understood by an interpreter what goods we had, the next day was appointed for viewing the Slaves; we found about two hundred confined in one place. But here how shall I relate the affecting sight I there beheld, the silent sorrow which appeared in the countenance of the afflicted father, and the painful anguish of the tender mother, expecting to be forever separated from their tender offspring; the distressed maid wringing her hands in presage of her future wretchedness, and the general cry of the innocent, from a fearful apprehension of the perpetual slavery to which they were doomed. I purchased eleven, who I conducted, tied two and two, to our ship. Being but a small vessel (ninety ton) we soon purchased our cargo, consisting

May I speak plainly to you? I must. Love constrains me: Love to you, as well, as those you are concerned with. Is there a God? You know there is. Is he a just God? Then there must be a state of retribution: A state wherein the just God will reward every man according to his work. Then what reward will he render to you. O think betimes! before you drop into eternity: Think how, "He shall have judgment without mercy, that shewed no mercy." Are you a man? Then you should have a human heart. But have you indeed? What is your heart made of?

Is

sitting of one hundred and seventy Slaves, whom thou may'st reader range in thy view, as they were shackled two and two together, pent up within the narrow confines of the main deck, with the complicated distress of sickness, chains and contempt; deprived of every fond and social tie and in a great measure reduced to a state of desperation. We had not been a fortnight at Sea, before the fatal consequence of this despair appeared, they formed a design of recovering their natural right, liberty, by raising and murdering every man on board; but the goodness of the Almighty rendered their scheme abortive, and his mercy spared us to have time to repent: The plot was discovered; the ringleader tied by the two thumbs over the barricado door, at Sun rise received a number of lashes, in this situation he remain till Sun set, exposed to the insults and barbarity of the brutal crew of Sailors. with full leave to exercise their cruelty at pleasure: The consequence was, the next morning the miserable sufferer was found dead, felled from the shoulders to the waist, The next victim was a youth who, from too strong a sense of his misery refused nourishment and died disregarded and unnoticed, till the hogs had fed on part of his flesh.

Is there no such principle as compassion there? Do you never feel another's pain? Have you no sympathy? No sense of human woe? No pity for the miserable? When you saw the flowing eyes, the heaving breast, or the bleeding sides and tortured limbs of your fellow-creatures. Was you a stone or a brute? Did you look upon them with the eyes of a tiger? When you squeezed the agonizing creatures down in the ship, or when you threw their poor mangled remains into the sea, had you no relenting? Did not one tear drop from your eye, one sigh escape from your breast? Do you feel no relenting now? If you do not, you must go on, till the measure of your iniquities is full. Then will the great God deal with you, as you have dealt with them, and require all their blood at your hands. And at that day it shall be more tolerable for Sodom and Gomorrah than for you: But if your heart does relent; though in a small degree, know it is a call from the God of love. And to-day, if you hear his voice, harden not your heart—To-day resolve, God being your helper to escape for your life—Regard not money: All that a man hath will he give for his life. Whatever you lose, lose not your Soul; nothing can countervail that loss. Immediately quit the horrid trade: At all events be an honest man.

This equally concerns every merchant who is engaged in the Slave-trade. It is
you

you that induce the African villain to sell his countrymen; and in order thereto, to steal, rob, murder men, women and children without number: By enabling the English villain to pay him for so doing; whom you over pay for his execrable labour. It is your money, that is the spring of all, that impowers him to go on, so that whatever he or the African does in this matter, is all your act and deed. And is your conscience quite reconciled to this? Does it never reproach you at all? Has gold entirely blinded your eyes and stupified your heart? Can you see, can you feel no harm therein? Is it doing as you would be done to? Make the case your own. “ Master! (said a Slave at Liverpool to the “ merchant that owned him) what if some “ of my countrymen were to come here, “ and take away my mistress, and master “ Tommy and master Billy, and carry them “ into our country and make them slaves, “ how would you like it?” His answer was worthy of a man: “ I will never buy a slave “ more while I live.” O let his resolution be yours! Have no more any part in this detestable business. Instantly leave it to those unfeeling wretches, “ Who laugh at “ humanity and compassion.”

And this equally concerns every Person who has an estate in our American plantations: Yea all Slave-holders of whatever rank and degree; seeing men buyers are exactly on a level with menstealers. Indeed you say, “ I pay honestly for my goods; and I am “ not

“ not concerned to know how they are
 “ come by.” Nay, but you are: You are
 deeply concerned, to know that they are
 not stolen: Otherwise you are partaker with
 a thief, and are not a jot honeſter than him.
 But you know they are not honeſtly come
 by: You know they are procured by means
 nothing near ſo innocent as picking of poc-
 kets, houſe breaking, or robbery upon the
 highway. You know they are procured
 by a deliberate ſeries of more complicated
 villainy, (of fraud, robbery and murder,)
 than was ever practiſed either by Maho-
 metans or Pagans; in particular by mur-
 ders of all kinds; by the blood of the inno-
 cent poured upon the ground like water.
 Now it is your money that pays the mer-
 chant, and thro’ him the captain and African
 butchers. You therefore are guilty: Yea, prin-
 cipally guilty, of all theſe frauds, robberies,
 and murders. You are the ſpring that puts
 all the reſt in motion; they would not ſtir
 a ſtep without you.—Therefore the blood
 of all theſe wretches, who die before their
 time, whether in their country or elſe where,
 lies upon your head. The blood of thy
 brother, (for whether thou wilt believe it
 or no, ſuch he is in the ſight of him that
 made him) crieth againſt thee from the
 earth, from the ſhip and from the waters.
 O! what ever it coſt, put a ſtop to its cry, be-
 fore it be too late. Inſtantly, at any price,
 were it the half of thy goods, deliver thyſelf
 from blood guiltineſs! Thy hands, thy bed,
 thy

thy furniture, thy house, thy land, are at present stained with blood. Surely it is enough; accumulate no more guilt: Spill no more the blood of the innocent! Do not hire another to shed blood! Do not pay him for doing it! Whether thou art a christian or no, shew thyself a man; be not more savage than a lion or a bear.

Perhaps thou wilt say, "I do not buy any negroes: I only use those left me by my father." But is it enough to satisfy your own conscience! Had your father, have you, has any man living, a right to use another as a slave? It cannot be, even setting revelation aside. It cannot be, that either war, or contract, can give any man, such a property in another as he has in his sheep and oxen: Much less is it possible, that any child of man, should ever be born a slave. Liberty is the right of every human creature, as soon as he breathes the vital air. And no human law can deprive him of that right, which he derives from the law of nature. If therefore you have any regard to justice, (to say nothing of mercy, nor of the revealed law of God,) render unto all their due. Give liberty to whom liberty is due, that is to every child of man, to every partaker of human nature. Let none serve you but by his own act and deed, by his own voluntary choice. Away with whips, chains and all compulsion. Be gentle towards all men. And see that you invariably do unto every one, as you would he should do unto you.

Serious Reflections affectionately recommended to the Well-disposed of every Religious Denomination, particularly those who Mourn and Lament on account of the Calamities which attend us; and the insensibility that so generally prevails.

IF People had never seen War kindled in a Country and between neighbouring Nations, they could hardly believe that men would be so inattentive to the dictates of Reason, the tender feelings of humanity and the more sublime nature and precepts of the Gospel, * as deliberately to engage in battle for the destruction of each other. That loaded as men are with their own frailties and miseries, they should industriously labour to encrease them and contrive new ways for the ruin and slaughter one of another. They have but a short and uncertain time to live, a work of the greatest importance to perform, † and yet will not suffer those awful moments to pass away in peace. “ Wars,
“ says

* *Mat. v. 44.* Love your Enemies, bless them that curse you; do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the Children of your Father which is in Heaven.

† *Philip. ii. 12.* Work out your own Salvation with fear and trembling.—For what is a Man profited if he gain the whole world, and lose his own soul

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“ says an ancient Father, are Spectacles by
 “ which the devil doth cruelly sport with
 “ Mankind.” And Bishop Taylor well ob-
 serves. “ That as contrary as cruelty is to
 “ mercy; tyranny to charity, so is War and
 “ Bloodshed to the Meekness and Gentleness
 “ of the Christian Religion.” The apostle
 James hath clearly answered the question
 with respect to the occasion of War *chap. iv.*
 1. “ From whence come Wars and Fight-
 “ ings amongst you? come they not hence
 “ even of your lusts?” How extreme then
 must be that corruption which produces so
 desperate an effect. It is now several years
 since the hand of God has been lifted up in
 Judgment; great distress and sufferings have
 and still do attend us; multitudes of our
 Fellow-men have been hurried into eternity,
 and yet the People do not appear humbled
 nor careful to inquire into the true cause.
 Sinners are chastised, and yet remain uncon-
 verted. Let us look no where else but in-
 ourselves for the cause of our miseries; our
 Sins are our greatest Enemies and draw upon
 us all the rest. We fight against those we
 esteem our Foes, and instead of labouring
 to overcome our sins, we basely, yield to
 their temptations,

It is the Sighing and Supplications of the
 contrite hearted which God will hear, and
 when his anger is passed over, He will re-
 member

member his former mercies. Let us, beloved Brethren, not forget our profession as Christians: nor the blessing promised by Christ to the Peace-makers, * but let all sincerely address our common Father for ability to pray, not for the destruction of our Enemies, who are still our Brethren, the Purchase of our blessed Redeemer's blood; but for an agreement with them. Not in order to indulge our passions in the Gain and Delights of this vain World, and forget that we are called to be as Pilgrims and Strangers in it; but that we may be more composed and better fitted for the kingdom of God; that in the dispensations of his good pleasure he may grant us such a Peace, as may prove to the consolation of the Church, as well as the Nation, and be on earth an image of the tranquillity of Heaven. †

A

B

* *Mat. v. 9.* Blessed are the Peace-makers; for they shall be called the Children of God.

† Our Saviour enjoins us to pray to our Father, *Mat. vi. 10.* Thy will be done on Earth, as it is done in Heaven—forgive us our Debts, as we forgive our Debtors.

AN eminent servant of God, who had known deliverance from the dark powers, and experimentally felt the powers of the world to come, a few hours before his death, expressed himself in the following words: " There is a spirit which I feel, that
 " delights to do no evil, nor to revenge any
 " wrong, but delights to endure all things,
 " in hopes to enjoy its own in the end; its
 " hope is to outlive all wrath and contention,
 " and to weary out all exaltation and cruelty
 " or whatsoever is of a nature contrary to it-
 " self; it sees to the end of all temptations;
 " as it bears no evil itself, so it conceives
 " none in thought to any other; for its
 " ground and spring is the mercies and for-
 " giveness of God; its crown is meekness;
 " its life is everlasting love unfeigned, and
 " takes its kingdom with intreaty, and not
 " with contention, and keeps it by lowliness
 " of mind; in God alone it can rejoice,
 " though none else regard it, or can own its
 " life; 'tis conceived in sorrow, and brought
 " forth without any to pity it, nor doth it
 " murmur at grief and oppression; it never
 " rejoiceth but through sufferings, for with
 " the world's joy it is murdered. I found it
 " alone, being forsaken: I have fellowship
 " therein with those that lived in dens and
 " desolate places of the earth, who through
 " death obtained resurrection and eternal
 " holy life."